

A CROSS-CULTURAL STUDY OF MORAL JUDGMENTS: THE  
RELATIONSHIP BETWEEN AMERICAN AND  
SAUDI ARABIAN UNIVERSITY STUDENTS  
ON THE DEFINING ISSUES TEST

By

MOHAMED ABDUL-RAHMAN ISMAIL  
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Bachelor of Arts  
Beirut Arab University  
Beirut, Lebanon  
1968

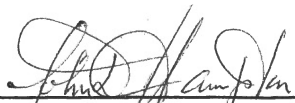
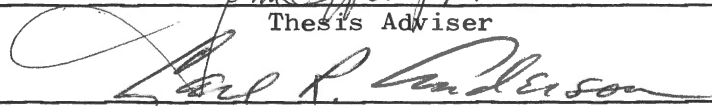
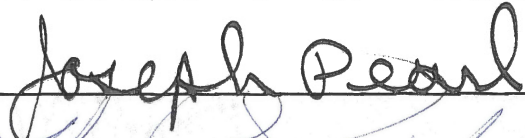
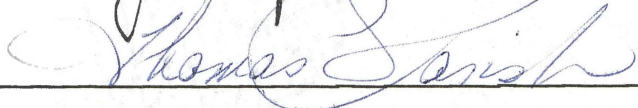
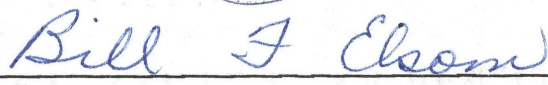

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Thesis Approved:

  
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Thesis Adviser  
  
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\_\_\_\_\_  
Dean of the Graduate College

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## PREFACE

This study is concerned with the investigation of moral judgments as developed by Kohlberg and tested by the Defining Issues Test (DIT). The primary objective is to test for significance at .05 the relationship between the scores of subjects and the following variables: (1) culture as defined by the American and Saudi Arabian categories, (2) educational level as defined by graduate and undergraduate, (3) the rural-urban variable as defined by the Saudi Arabian subjects who lived in a city or a village in their home country, and (4) the temporal variable as defined by the Saudi Arabian subjects who spent two years or more or less than two years in the U.S.A.

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## CHAPTER I

### INTRODUCTION

The existence of conflicting moral beliefs and practices in human society raises a serious practical problem for moral education in schools. One immediate question <sup>facing</sup> concerning the issue of moral education in schools is whether morality <sup>involves a bag</sup> is some substance of virtues which educators should attend to, <sup>assuming</sup> taking the assumption that man is morally neutral and thus people should be conditioned so as to internalize the moral values. Another ~~opposite~~ question concerns whether morality is <sup>without or whether it</sup> something to be acquired exclusively from outward but, instead, it results from the interaction of the individual with his environment.

These two questions represent <sup>extreme points of view</sup> a contention among social scientists.

<sup>For instance,</sup> Kohlberg (1970) <sup>for example</sup> described three streams of thought in educational psychology. One stream <sup>is</sup> was the behavioristic <sup>point of view which</sup> view of human

<sup>development.</sup> ~~development.~~ Kohlberg described <sup>2</sup> this stream as environmentalistic and

<sup>so</sup> said that it <sup>can</sup> could be traced from John Locke to John B. Watson and ~~up~~

~~to~~ B. F. Skinner. Drews and Lipson (1971) viewed <sup>this</sup> the behavioristic approach to human development as an image of man which is characterized

<sup>as a</sup> by being "tabula rasa," <sup>or</sup> "man is a blank sheet."

Another stream of thought in <sup>developmental</sup> educational psychology, according to Kohlberg (1970), <sup>is</sup> was the maturational <sup>approach.</sup> stream. The maturational approach <sup>held</sup> held that what <sup>is</sup> was important in the development of the human being was <sup>what</sup> what came within him. Finally, there <sup>is</sup> was a third stream of thought



which ~~held~~ <sup>holds</sup> that cognitive processes emerged through a process of development which was ~~neither~~ <sup>is</sup> ~~fully biological maturation~~ <sup>exclusively</sup> nor ~~exclusively~~ <sup>pl</sup> ~~the~~ <sup>any</sup> direct influence of environment. This ~~was~~ <sup>is</sup> the cognitive developmental approach which ~~held~~ <sup>holds</sup> that there ~~were~~ <sup>are</sup> certain psychological structures which ~~resulted and changed according to~~ <sup>from</sup> organismic-environmental interaction (Kohlberg, 1970).

Kohlberg, among others, ~~has been attracted to~~ <sup>adheres</sup> the latter stream of thought, ~~in educational psychology~~. <sup>And it is his approach to</sup> In this chapter, Kohlberg's (1971a) ~~moral development~~ <sup>that I shall deal with here.</sup> theoretical approach is briefly described and some basic concepts ~~related to his approach are included.~~ <sup>However, since his work rests heavily upon that of Jean Piaget, I should like first to present some</sup> The next section in this chapter deals with a rationale for the need of research on moral development. <sup>Thought on the basic contribution of Piaget - p3</sup> Then, a further section is concerned with the statement of the problem

of the proposed study, its significance and limitations. The second chapter covers a review of some related literature. The third chapter is on the design and methodology of the study. The results of the study are reported in Chapter IV and discussed in Chapter V. The final chapter covers a summary, implications, and recommendations.

### Theoretical Approach to Kohlberg's Moral

#### Development Theory

In this section, Kohlberg's (1971a) position on moral development is described. But before this description is offered, however, a brief word should be mentioned about the moral development theory developed by Piaget since it shares with Kohlberg's a set of assumptions about moral development.

Jean Piaget

development of  
 Piaget (1948) attempted to analyze the child's moral judgment in children.  
 From his analysis, he concluded that morality prescribed by society was not homogeneous because society itself was not one thing. Instead, society was the sum of social relations. There ~~were~~<sup>are</sup> two types of social relations: relations of constraint and relations of cooperation. The first type of social relations had<sup>s</sup> the characteristic of imposing upon the individual a system of rules which ~~were~~<sup>are</sup> obligatory. The second type of relation; that is, the relation of cooperation, ~~was~~<sup>is</sup> characterized by creating within the individual's mind the consciousness of ideal norms and ~~also~~<sup>also</sup> characterized by equality and mutual respect (reciprocity) among the members of society.

Piaget (1948) proposed that there was a parallel between moral and intellectual development. ~~Piaget~~<sup>He</sup> explained this parallelism by saying that in the first place, the individual was not capable of achieving conscious realization by himself and consequently could not establish norms. By himself, the individual remained egocentric. That is, the individual, ~~as left by himself~~<sup>by</sup>, understood and felt everything through the medium of himself before distinguishing what belonged<sup>s</sup> to things and what belonged<sup>s</sup> to other people from what ~~was~~<sup>was</sup> the result of his own particular intellectual and affective perspective. This state of affairs represented<sup>s</sup> the first stage of moral development at which egocentrism involved<sup>s</sup> a sort of anomy such that tenderness and disinterestedness could go hand in hand with a native selfishness. Furthermore, just as the child's ideas appeared<sup>s</sup> in the form of beliefs and not of hypotheses which required<sup>s</sup> verification, so ~~did~~<sup>do</sup> his feelings which arose

in his consciousness appeared to him as having value and not as something to be evaluated. However, through the child's interactions with others, his intellectual and affective anomy ~~would~~ gradually yield to the pressure of collective logical and moral laws.

In the second place, the process of cooperation played a liberating part both in the matters of intelligence and morality. This liberating role led to the stage of autonomy. That is, it led to the recognition of the principles of formal logic as well as a transformation in the moral sense through which the individual established his moral judgments of the acts and commands of other people on an autonomous and objective basis.

Thus, from this brief presentation, Piaget <sup>also</sup> saw a parallel pattern of development between the intellectual and moral development. Also, as Hoffman (1970) <sup>commented on</sup> summarized Piaget's theory of moral development, Piaget viewed moral development as the outcome of an active process, involving the development of certain cognitive capacities in conjunction with the encounter with new modes of social experience. This encounter of the social experience provided the basis for a broad perspective on authority and an ability to take roles of others. The <sup>growth</sup> advance in cognitive development helped the child to make sense out of his new experiences and integrate them with those <sup>already</sup> in his repertoire. The outcome of this interaction with the environment and the increase in understanding moved the child from an earlier stage of moral development which was called moral realism to a higher stage, namely the stage of autonomy. This process of moral development <sup>is</sup> was seen to occur in all children; that is, it <sup>is</sup> was universal, unless development <sup>is</sup> was arrested or possibly reversed by unusual coerciveness <sup>from</sup> of the parents or the culture,

which <sup>occurs</sup> ~~resulted~~ in extreme deprivation of the experience of mutual and reciprocal social interaction.

### Kohlberg's Moral Development Theory

A logical normative analysis of the adequacy of moral ideas could be a psychological explanation of their development. Such an analysis would explain the moral development within the total context of a general approach which could be termed <sup>a</sup> "cognitive developmental" approach (Kohlberg, 1971a). This approach presupposed the following assumptions: 1) <sup>the</sup> basic development of morality involved basic transformation of cognitive structure which could not be defined or explained <sup>the</sup> by parameters of associationistic learning theories, but, instead must be explained <sup>the</sup> by parameters of organizational wholes or systems of internal relations; 2) <sup>the</sup> development of cognitive structure <sup>is</sup> was the result of the processes of interaction between the structure of the organism and the structure of the environment rather than ~~being~~ a direct result of maturation or the direct result of learning; 3) cognitive structures <sup>are</sup> were always structures of action; and finally 4) the direction of <sup>the</sup> development of cognitive structure <sup>is</sup> was toward greater equilibrium in this organismic-environmental interaction (Kohlberg, 1969).

The core of <sup>the</sup> cognitive-developmental position on both the intellectual and moral development <sup>is</sup> was the doctrine of cognitive stages. Cognitive stages <sup>have</sup> had the following characteristics: 1) <sup>the</sup> stages implied <sup>Y</sup> distinct or qualitative differences in children's modes of thinking <sup>of</sup> solving the same problem at different ages; 2) these different modes of thought formed an invariant sequence in individual development; 3) each

of these different and sequential modes of thought formed a "structural whole;" and finally 4) cognitive stages <sup>all</sup> were hierarchical integration (Kohlberg, 1969).

These <sup>foregoing</sup> ~~above~~ features of the general cognitive-developmental approach <sup>were</sup> ~~have been~~ accepted by Kohlberg in his development of a theory of morality. Kohlberg (1971b) claimed <sup>S</sup> that psychology textbooks which discussed moral development adopted the theoretical approach which assumed <sup>S</sup> that <sup>the</sup> norms and values of parents and culture <sup>could</sup> ~~were~~ internalized by the processes of identification, reward or punishment. This assumption reflected <sup>S</sup> the dominance of the social learning and psychoanalytic theories in the psychology textbooks.

<sup>S</sup> The social learning theories ~~have~~ followed the Hullian and the Neo-Pavlovian model. They explained ~~moral~~ development as a result of conditioned fear or anxiety and also the process of habit generalization (Kohlberg, 1964). As Eysenck (1960) put it, those theories applied the process of conditioning to the development of moral behavior. When the child behaved <sup>S</sup> in a socially undesirable manner, he received some sort of punishment and this punishment produced <sup>S</sup> pain and fear and other associated automatic disturbances. These disturbances became <sup>S</sup> attached to the type of situation and the type of action which required <sup>S</sup> the punishment. That is, punishment produced <sup>S</sup> a conditioned anxiety reaction whenever similar situations and actions reoccurred. Also, the process of stimulus generalization played <sup>S</sup> an important part in generalizing this conditioned anxiety reaction to similar situations. This process of generalizations <sup>is</sup> ~~was~~ aided by the fact that parents often drew <sup>S</sup> attention to similarities between different anti-social acts by a process of labeling.

In presenting this approach to moral development, Eysenck (1960) stated<sup>S</sup> his position on the issue by saying that conditionability<sup>is</sup> was not the same for all individuals. He also noted<sup>S</sup> that people on this conditionability process lay within a continuum<sup>where</sup> whose one extreme end represented<sup>S</sup> a category of people who completely lacked~~ed~~ moral sense. These people<sup>are</sup> were labeled~~ed~~ the psychopaths. The other extreme end represented<sup>S</sup> what Eysenck called "the anxiety-state people" who suffered unduly strong anxiety related to stimuli which<sup>do</sup> did not arouse anxiety~~at~~ at all in normal persons. ✓

Also, there<sup>is also</sup> has been a different approach which shared<sup>S</sup> with the above presented approaches the assumption of the internalization of moral norms. This<sup>is</sup> was the psychoanalytic approach which used<sup>S</sup> the process of identification in explaining moral development. Turiel (1969) explained<sup>S</sup> this psychoanalytic approach by saying that the super-ego, which represented the standards (ego-ideal) and punitive functions (the conscience) of the moral process, was<sup>is</sup> acquired by the child through his identification with his parents that resolved the Oedipal conflicts.

Kohlberg (1971a)<sup>also</sup> did not agree with the above theoretical approaches to moral development as presented by both social learning and psychoanalytic theories and their extensions. This disagreement, on the part of Kohlberg<sup>is</sup> was based on the objection of their implied assumption of relativity of moral behavior. Kohlberg has<sup>is</sup> strived for an approach that viewed<sup>S</sup> moral development as universal and the same<sup>cross-cultural</sup> across cultures. On the issue of the universality of moral development, Kohlberg (1971b) referred<sup>S</sup> to Brandt's (1959) analysis which indicated<sup>S</sup> that cultural relativity in morals<sup>is</sup> had been based upon striking cultural differences in customs but<sup>also</sup> had not taken account of the meaning of such customs with

regard to differences in principles or forms of moral judgment.

Kohlberg (1971b) also <sup>viewed</sup> ~~looked at~~ religion as neutral as far as moral development <sup>is</sup> was concerned. He argued <sup>s</sup> that no evidence <sup>has</sup> had so far shown that there were <sup>no</sup> important differences in the development of moral thinking among Catholics, Protestants, Jews, Buddhists, Moslems, and Atheists.

Kohlberg (1971b) also referred <sup>s</sup> to Durkheim's (1925) position on moral development which <sup>is</sup> ~~was~~ based upon a normative doctrine. Durkheim <sup>held</sup> held that children within a culture might be judged as more or less moral and that the less moral child <sup>c</sup> ~~should~~ be made moral, but that cultural differences as such could not be morally evaluated and that moral education should be one thing in one culture, another in another culture.

Although Durkheim's position seemed <sup>s</sup> to be more moderate than both the social learning and psychoanalytic positions, Kohlberg (1971b) <sup>did</sup> did not agree with Durkheim's (1925) position either, because it <sup>did</sup> did not provide for the universality of moral development. In contrast to those relativistic approaches, Kohlberg (1971a) has developed a cognitive developmental theory of moral thinking which assumed <sup>s</sup> that there <sup>are</sup> were universal stages of moral development and that the major source of variation both within and between cultures was developmental (Kohlberg, 1971b).

Kohlberg (1966a, 1968c, 1971a) summarized his theory of the universal stages of moral development as follows: first, the child's moral development started <sup>s</sup> ~~from~~ from a stage which <sup>is</sup> ~~was~~ a premoral stage. Then the child's moral development progressed <sup>s</sup> through three levels: pre-conventional, conventional, and post-conventional. Each one of these three

levels included <sup>S</sup>two stages. These levels and stages are described below.

Stage 0: Premoral Stage. At this stage, the child neither understood <sup>or</sup> rules, nor judged <sup>S</sup>rules as good or bad. Instead, the child followed <sup>S</sup>the hedonistic principle; that is, good <sup>is</sup> was what <sup>is</sup> was pleasant and bad <sup>is</sup> was what <sup>is</sup> was painful.

Preconventional Level. This level had <sup>S</sup>two stages. At Stage 1, the child defined <sup>S</sup>the "socio-moral order" in terms of differentiation of power status and possessions rather than in terms of equality or reciprocity. This implied <sup>S</sup>that children in Stage 1 failed the tasks of logical reciprocity in Piaget's tests and that children at this stage <sup>thought</sup> thought that bad acts or persons would and should be followed by punishment.

At Stage 2, children <sup>have</sup> had a sense of fairness as quantitative equally in exchange and distinction between individuals. This means that children at this second stage could pass Piaget's test of logical reciprocity or reversibility. Thus, this stage prescribed <sup>S</sup>acts of reciprocity concerned as the equal changes of favors or blows, or acts of cooperation in terms of goals which each person gets an equal share.

Conventional Level. This level had two stages: Stages 3 and 4. At Stage 3, children's sense of justice centered <sup>S</sup>on the Golden Rule ideal of imaginative reciprocity rather than exchange. Also, at this stage, the conception <sup>S</sup>of equity had developed. The conception of equity means that it <sup>is</sup> was fair to give more to more helpless persons, because one could take his role and make up for his helplessness. In addition, at Stage 3, role-taking <sup>is</sup> was both guided by and congealed in a bag of virtues and role stereotypes.

type to here



At Stage 4 the child defined <sup>S</sup> justice in terms of a system, a social order of roles and rules which <sup>are</sup> were shared and accepted by the entire community, and which constituted the community. In terms of role-taking this meant <sup>S</sup> that each actor must <sup>adjust</sup> orient to the other's orientation as part of a larger shared system to which both belong and to which all are oriented. Accordingly, justice <sup>is</sup> was no longer a matter of real or ideal reciprocity, as dyads, but a matter of relations between each individual and the system. The equality element of justice appeared <sup>S</sup> primarily in terms of the uniform and regular administration of the law, and as equity in an order of merit. Social inequality <sup>is</sup> was allowed where it <sup>is</sup> was reciprocal to effort, moral conformity and talent but unequal favoring of the "idle" and "immoral" poor students, etc., <sup>is</sup> was strongly rejected. Here, justice appeared <sup>S</sup> to be a principle for societal order rather than for personal moral choice. Also, justice appeared <sup>S</sup> not <sup>is</sup> an ideal principle but <sup>as a</sup> was the pattern of maintaining the distribution of reward and punishment in an already existing system. Thus, at Stage 4, justice and maintenance of the basic rules and structure of society <sup>are</sup> were much the same.

Post-Conventional Level. This level had two stages: Stages 5 and 6. At Stage 5, the individual's moral development had <sup>S</sup> a perspective necessary for rationally creating laws ex nihilo <sup>0</sup> rather than maintaining and solidifying rules. One element of this rational perspective was <sup>is</sup> rule utilitarianism which <sup>is</sup> was oriented not towards consequences for law-<sup>is</sup> maintaining but towards <sup>a</sup> law-creating perspective. This distinction between these perspectives <sup>is</sup> was also expressed in two different attitudes of respect for law and society. At this stage, procedural rules for law-making <sup>suggests a</sup> invoked social contract notion. This notion presupposed that

both the obeyer and the law-maker had<sup>s</sup> the proper orientation. That is, both sacrificed rational self-interest to maintain the expectation of others and this <sup>is</sup> was defined in the social contract notion which <sup>is</sup> was the basis for this fifth stage of moral development. Socio-moral order <sup>is</sup> was a <sup>concept of</sup> justice ~~conception~~ which presupposed reciprocity of <sup>a</sup> the partner to the agreement and equality between them. Also, liberty typically <sup>then</sup> took priority over the other elements of justice, namely, reciprocity and equality. However, Kohlberg (1971a) argued<sup>s</sup> that this stage did not solve all ~~human~~ moral problems because there <sup>are</sup> were some situations where legal definitions <sup>do</sup> did not exist or <sup>are</sup> were <sup>un</sup>not questionable. Such situations <sup>can</sup> could be met only at a higher stage than the Stage 5; that is, at Stage 6.

Stage 6 is the <sup>summit of moral development.</sup> place to be. It <sup>is</sup> was the stage <sup>of universal ethical</sup> where there ~~was~~ universalistic orientation to morality. Hoffman (1970b) explained this stage by saying that <sup>it involves</sup> orientation not only to existing social rules and standards but also to conscience as a directing agent, mutual respect and trust, and principles of moral choice involving appealed to logical universality and consistency.

These above stages <sup>are</sup> were the core of Kohlberg's (1971a) position on moral development. Now, <sup>a consideration of some</sup> a turn would be made to some basic concepts within Kohlberg's approach.

#### Basic Concepts

<sup>deserved consideration:</sup> Four major concepts ~~are discussed in this context:~~ Kohlberg's definition of moral judgment, moral principles ~~in Kohlberg's theory,~~ the primacy of justice within his theory, and culture. Kohlberg (1971b) defined<sup>s</sup> moral judgment as judgments about the right<sup>ness</sup> and the good<sup>ness</sup> of

action. He also noted <sup>S</sup> that not all judgments <sup>are</sup> were moral since <sup>some</sup> many <sup>may be about</sup> judgments ~~might be~~ aesthetic, technological, or prudential goodness or rightness. Moral judgments <sup>are</sup> were distinguished by being universal, inclusive, consistent, and grounded on objective, impersonal, or ideal grounds. Moral judgments, then, <sup>are</sup> were ~~to be~~ defined without considering their contents and without considering whether they agree with our own judgments or standards. The stages represented an increasing differentiation of moral values and judgments from other types of values and judgments.

<sup>for</sup> As <sup>S</sup> to the principles of moral judgment, Kohlberg argued that when an effort <sup>is</sup> was made to formulate a judgment, it <sup>should</sup> would be made in terms of moral principle, <sup>which</sup> ~~A moral principle~~ <sup>is</sup> was a universal mode of choosing which we wanted all people to adopt in all situations. In the categories of moral judgment within the Kohlberg approach, there <sup>are</sup> were some moral principles such as prudence and self-realization, welfare of others, respect for authority, society or persons and justice. These principles <sup>are</sup> were present in one form or another from Stage 1 onwards, except that prudence and authority have dropped out as principles by Stage 6.

The third basic concept ~~which is discussed here~~ is the primacy of justice. Here, Kohlberg (1971b) argued that his major and most controversial claim <sup>is</sup> was that the only "true" moral principle <sup>is</sup> was justice. This claim <sup>is</sup> was justified by Kohlberg <sup>because he believed</sup> in his belief that all other principles of moral judgment <sup>are</sup> were subsummed under the justice principle. By "justice" Kohlberg (1971b) <sup>S</sup> meant a moral resolution of competing claims. The basic rule of justice <sup>is</sup> was distributive equality. ~~Also,~~ <sup>are</sup> there were <sup>also</sup> other rules such as commutative justice or reciprocity, keeping

contracts or trusts, undoing harm done, and showing gratitude as some return for service and effort. Finally, Good and Merkel (1973) defined <sup>conveying</sup> culture as to ~~convey~~ three meanings:

... (1) The aggregate of the social, ethical, intellectual, artistic, governmental and industrial attainments characteristic of a group, state, or nation and by which it can be distinguished from or compared with other groups, states, or nations; includes ideas, concepts, usages, institutions, associations, and material objects; (2) (psych.) the level attained by the individual or social group in the accumulation of knowledge and the integration of social behavior patterns; (3) good taste in personal conduct; knowledge of the intellectual heritage of the race; appreciation of art and letters and of beauty in nature, and a reasonably consistent personal philosophy of life (p. 156).

#### ~~Rationale for~~ <sup>for</sup> the Need of Research on

##### Moral Development

Many teachers today <sup>are increasingly</sup> ~~have been~~ desperately <sup>about it</sup> concerned to do something <sup>in the area of</sup> viable and effective ~~about the~~ moral education of their students. The whole subject of moral education in schools <sup>S</sup> ~~has~~ represented a ~~great~~ problem <sup>for</sup> to which there was no easy solution. This problem, according to May (1971), raised certain questions as to the nature of moral education such as whether morality <sup>is</sup> could be taught or whether it <sup>is</sup> could ~~be~~ caught.

On the other hand, the need for research on moral development seemed to be <sup>S</sup> imperative in the light of the conflicting findings which have been reported by several investigators. <sup>S</sup> Some instances are cited below to illustrate the inconclusive findings with regard to the nature of moral development. ] Hartshorne and May (1928, 1930) and Morris (1958) found that moral judgments were situation-specific. Gesell, et al. (1946, 1956), found that moral development was presaged during

the first years of <sup>life</sup> age and that the child's moral development built up as he grew up. ~~Also~~ <sup>They</sup> noted that this building up process ~~was~~ facilitated by intellectual development and social relationships.

Finally, among those who emphasized the process of internalization in moral thinking were Havighurst and Taba (1949), Peck and Havighurst (1960), and Wrightsman (1972). Havighurst and Taba (1949) found that adolescents were strongly conditioned by family, peer groups, the community mores, and church attendance. Peck and Havighurst (1960) found that there was an enduring basic pattern of moral development. They specified this pattern to be one of five types of character as follows: 1) amoral, 2) expedient, 3) conforming, 4) irrational-conscientious, and 5) rational-altruistic. Each type of character represented a stage in a developmental scheme. They also noted that parental and familial experiences of children were the most potent forces in shaping children's moral character. Wrightsman (1972) investigated six philosophies of human nature: 1) trustworthiness versus untrustworthiness, 2) altruism versus selfishness, 3) independence versus conformity to group pressures, 4) strength of will and rationality versus an external locus of control and irrationality, 5) complexity versus simplicity, and finally 6) similarity versus variability. The results of this investigation indicated that people ~~did~~ possess a rather organized and consistent set of beliefs about the nature of man and that intervention during adolescence or adulthood for the purpose of changing a person's beliefs <sup>are</sup> were only temporarily successful.

Wrightsm<sup>s</sup>an suggested that these findings might be accounted for by the idea that a person's beliefs seem~~ed~~ to be formed at an early age.

~~Thus~~, <sup>T</sup>hese examples of findings on moral development <sup>do</sup> did not seem

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to be consistent and conclusive <sup>to the point of being definitively helped</sup> so as to ~~help~~ <sup>improve</sup> in moral education. However, ~~the recent~~ development in this area, namely the cognitive-developmental approach to moral reasoning as developed by Kohlberg (1971a) and others seemed to be promising. Kohlberg (1972) emphasized development as an aim of education. This development <sup>is</sup> was both intellectual and moral. <sup>in</sup> The moral development <sup>was</sup> defined by invariant stages or moral reasoning. These stages <sup>have</sup> had a cognitive component and <sup>are</sup> related to action. The stimulation of moral development through the stages represented <sup>s</sup> a rational and ethical focus <sup>for</sup> of education. Kohlberg's (1971a) position on moral development was discussed above. The research study dealt with testing the relationship between the scores of both American and Saudi Arabian subjects on the DIT. The statement of the research problem was given below.

*To here*

The Statement of the Problem of the  
Research Study

Kohlberg's theory of moral development delineated an invariant sequence of stages which people followed in their development. The research study was an attempt to investigate the moral stages in a culture which had not been studied before. This culture was the culture of Saudi Arabia. People from this culture would be administered the Defining Issues Test (DIT), a measure of moral reasoning developed by James Rest and based upon Kohlberg's moral situations. The scores of a sample of students from Saudi Arabia who were presently attending Oklahoma State University would be correlated with the scores of a sample of American students at Oklahoma State University in Stillwater, Oklahoma. The purpose of the study was to test the following specific

hypotheses:

1. There is no significant relationship between scores of American and Saudi Arabian students on the Defining Issues Test.
2. There is no significant relationship between the under-graduates and graduates in both cultures, on the test.
3. There is no significant relationship between the two values of time period of stay in the United States, namely between staying less than two years and staying two years or more by the Saudi Arabian subjects.
4. There is no significant relationship between the two types of place of living, city or village, as demonstrated by the Saudi Arabian group.

#### Significance of the Study

The development of the moral stages in Kohlberg's approach has been subjected to empirical investigation. The investigation on the moral stages has been conducted in many cultures such as Turkey, Taiwan, Mexico, Brazil, and the United States. The present study was concerned with an analysis of the relationship between two cultures, American and Saudi Arabian and two educational levels, graduate and undergraduate, on moral development and also to test whether there were any significant relationships between values of certain independent variables such as length of time spent in the United States, and place of permanent stay in Saudi Arabia. The test for these latter relationships was made on the Saudi Arabian group.

The present study will be very useful in helping to depict any

significant relationship between the values of the above independent variables. In short, the study was the first one in which people from Saudi Arabia and people from the United States participated so as to test any significant relationship between their scores on DIT. The hope is that the study will be followed by more and more investigations of moral development, not only on people from the United States and Saudi Arabia, but also from different cultures all over the world.

#### Limitations of the Study

This study has been conducted on undergraduate and graduate students from both the American students on the Oklahoma State University campus in Stillwater and from the Saudi Arabian students at Oklahoma State University. Since it was impossible to select representative samples from Saudi Arabian culture because of the language barrier, it was sufficient to have the subjects from those who attended Oklahoma State University. Due to the lack of representative samples, the results of the study could not be generalized across both cultures. The generalization would be limited to the subjects who participated in the study. Therefore, the interpretation of the findings could only be made possible along the findings of other studies testing similar hypotheses.



## CHAPTER II

### REVIEW OF LITERATURE

The morality of young children has been studied more thoroughly than the morality of older children and adults. A clear understanding of the morality of the latter two groups is crucial since it is the more critical issue for society. Moral philosophy has drawn attention to the "calculus" of moral reasoning, its properties of its processes such as objectivity, generality, inclusiveness, universality, and impressionality. It was the form rather than the content which might likely have greater predictability and wider application. The content was merely time and group-bound (Haan et al., 1968).

There have been many studies which have been directed to test this "calculus" of moral reasoning. Turiel (1966) attempted to test two hypotheses derived from Kohlberg's cognitive-developmental approach to moral judgment. One of these hypotheses was that the six moral stages in Kohlberg's theory formed an invariant sequence. The other hypothesis was that the movement from one stage to the next was a restructuring and displacement of the preceding stage. The subjects were first administered a pretest to determine their predominant stage of moral reasoning. Two weeks later, the subjects were divided into four groups: three experimental groups and one control group. One of the experimental groups was exposed to a stage directly below the subject predominant stage. This group was referred to as -1 condition. Another experimental

group was exposed to a stage directly above the subject's own stage and called the +1 condition. The third experimental group experienced two stages above the subject's own stage and thus referred to as +2 condition. The results showed that subjects who were exposed to one stage directly above their own demonstrated a significant use of that stage. The subjects who were exposed to one stage below their own revealed less significant use of that stage. The third group who were exposed to a two-stage level of moral reasoning above their own did not show any significant use of that stage. These findings were interpreted as to support the above two hypotheses. That is, the findings indicated that the moral stages formed a developmental continuum in which change involved a series of restructuring through an invariant sequence. This was evident in the findings that subjects in the above study showed more significant use of the stage when it was one stage above than when it was either one below or two above.

The above findings raised the question of why subjects did not use the one stage below more significantly than the one stage above since the former stage was expected to be relatively easier to comprehend than the one stage above. Turiel (1969) attempted to answer the question by using the concept of competence motivation as developed by White (1959). That is, within a developmental sequence each stage represented a more adaptive and equilibrated state than the preceding stage; that the child's primary motivation was competence rather than approval and the child's attempt to reach a more equilibrated state led to more assimilation of a higher stage that was close enough to be understood.

Rest et al. (1969), conducted a study to replicate and examine the effect of competence motivation. They hypothesized that:

1. subjects would judge to be better statements above their dominant stages than statements below,
2. that stages above the dominant stage would be increasingly more difficult to comprehend than stages below, and
3. that subjects maximally would accept into their own thinking moral reasoning one stage above their dominant stage.

The subjects who participated in the study were female and male, fifth and eighth graders. The ages ranged from 10.6 to 14.6. The results showed that:

1. subjects preferred higher stages over the stages below their own,
2. thinking above the subjects' predominant stage was more difficult to comprehend than the thinking below, and
3. that subjects assimilated thinking that was directly one stage above their own more readily than thinking that was either one stage below or two stages above their own.

Thus, the findings of this study supported what Turiel (1966) found as cited above.

As the findings of both Turiel (1966) and Rest et al. (1969), could be explained in terms of the concept of competence motivation, they could be explained similarly in terms of the concept of equilibrium as elaborated within the cognitive developmental theory of Piaget (1947, 1967). According to Piaget, movement from one cognitive structure to the next occurred when the system was in a state of disequilibrium. Langer (1967) delineated two aspects of the equilibration process: the organizational and the energetic. The organizational included: 1) the environmental conditions that facilitated mental actions necessary for

the attainment of a more progressive cognitive organization, and  
2) the effects of different symbolic media on cognitive reorganization.  
The energetic aspect referred to the effective experience of disequilibrium that must exist if the equilibration process was to take place.

Turiel (1969) attempted to analyze the effect of disequilibrium on moral reasoning by using the above Langer's paradigm. That is, changes occurred when perceived conceptual contradictions energized the subjects to restructure his thought by exploring the organizational properties of the higher mode of thought. The child who resolved contradictions by becoming more competent with higher level concepts was assimilating those concepts by changing his form of thought. This change of the child's form of thought was called accommodation.

The evidence to support the disequilibrium effect could be derived from the results of studies reported by Turiel (1966) and Rest et al. (1969). In these two studies, subjects were exposed to new modes of thought through arguments justifying both sides of a moral conflict. When the arguments were too simple as in the -1 treatment, subjects might not have become energized. When the arguments were too complicated as in the +2 treatment, subjects might not have understood them. However, when arguments were one stage above, subjects could get contact with the new contradictory ideas and energize him so that he could restructure his thought through the functions of both assimilation and accommodation.

Although the question of why people did choose moral statements which were one stage above rather than one stage below or two stages above their own stage seemed to be taken care of by the concepts of competence motivation and equilibrium, there was another question which

appeared to be problematic to the invariant sequence of moral stages. This question had to do with the observation of subjects' tendency to obtain scores on several stages rather than on only one. The dominant stage had the largest score while the adjacent stages had the next largest scores, with the most distant stages from the dominant stage having smaller scores. According to Turiel (1969), some of the individual variations which occurred in the number of scores on the several stages could be explained by Piaget's concept of "decalage." That is, a child could conceptualize some issues at a higher level than others. Decalage existed because some concepts were more difficult than others and because a child has had more experience in some realms than in others.

Turiel (1969) used this concept of decalage in his analysis of the stage mixture of several groups of subjects. The groups were administered some of Kohlberg's moral judgment interviews. A variation score was computed for each subject by multiplying the percentage of his responses on a stage by the number of stages separating that stage from that stage. The variation score reflected the degree of mixture: the higher the score the greater the mixture. The results of this analysis indicated that at younger ages, the higher stage group had more variations than the lower stage group; and at older ages, the higher stage group had less variation than the lower stage group. The variation of the older higher stage group was significantly smaller than that of the younger higher stage group. The difference between the lower stage groups was not significant. The findings had been interpreted by Turiel to indicate that the stabilization of the higher stages only began in early adulthood and also that the development of morality

continued long past adolescence.

A further question that has been raised in the research literature on moral reasoning within the Kohlbergian approach was whether earlier stages were retained and accessible to the subject. According to Turiel (1969), this question needed strict criteria because an individual was capable of imposing on himself responses that were not part of his functioning. If a child imposed the verbal responses of a lower mode of thought on himself, we could not say the earlier mode was part of his hierarchy of stages. Also, Turiel viewed the expression of verbal responses related to stages above or below an individual's level to be a function of reinforcement and modeling. Following this line of thinking, Turiel interpreted the findings of Bandura and MacDonald (1963) that there was more change to the lower level by the higher level subjects than change to the higher level by the lower level subjects, as due to the fact that Bandura and MacDonald did not make the necessary distinctions between content and structure. Instead, they induced changes that were not necessarily representative of changes in underlying conceptualization. Thus, responses related to the stage below were more easily imitated than responses related to higher stage thinking. It should be noted that studies which made distinction between content and structure such as Turiel (1966) and Rest et al. (1969), did not find evidence to support the effect of earlier stages in moral reasoning. Turiel (1969), in his discussion of this question, noted that conditions causing regression to earlier stages might not be the same as those causing progressive change and that research was needed to determine the conditions leading to regressive change and the nature of such change.

The importance of making distinction between content and structure

came also when we regarded moral stages as universal and that people from different cultures followed the same stages in their moral development. The structural universality of the moral stages was expected because it was assumed that the child did not attain moral stages by just internalizing patterns in his external environment.

The evidence to date suggested that people in different cultures followed the same sequence of moral development. The evidence came from cross-cultural studies conducted in many countries such as Taiwan, Great Britain, Mexico, Turkey, and the United States, Brazil, and the Caribbean Islands. A comparison analysis of the age trends for middle class city boys in the United States, Taiwan and Mexico revealed that at age ten in each country, the order of use of each stage was the same as the order of its difficulty or maturity. In the United States, by age sixteen, the order was the reverse from the highest to the lowest, except that Stage 6 was still little used. The result in Mexico and Taiwan was the same, except that development was a little slower. The most conspicuous feature was that Stage 5 was much more salient in the United States subjects than it was in Mexico or Taiwan at age sixteen (Kohlberg, 1966a, 1969; Kohlberg and Turiel, 1971).

Another comparison was made between Turkish, Mexican and American children from villages. The results indicated that the children villagers in the three different cultures followed the same sequence of moral development as delineated by Kohlberg. Also, the children in these studies progressed through the sequence more slowly and attained each stage at a later age than the American city children (Turiel, 1969).

A further comparison was made on children of two isolated villages in Yucatan and Turkey. The results showed that Stages 3 and 4 increased

steadily from age ten to age sixteen, but at age sixteen, Stages 1 and 2 were still predominant and Stages 5 and 6 were totally absent in these groups (Kohlberg, 1971). Further analysis of studies made in different cultures revealed that lower class city groups were at an intermediate position in rate of development between the middle class and the villagers. Also, it was found that the sequence of moral development did not seem to be dependent upon holding the beliefs of a particular religion (Kohlberg, 1971a).

Gorsuch and Barness (1973) conducted a study in which boys from the Black Caribs of British Honduras (Belize) were administered Kohlberg's test of moral judgment. The results indicated that the boys in this study maintained a high proportion of Stage 1 responses across the years and had few Stage 3, 4, 5, or 6 responses. The initial stage of moral development occurred more frequently in the younger boys.

Finally, there was another comparison between Brazilian and American college students. The students were administered Kohlberg's test of moral judgment. The results showed that American college students were significantly higher than the Brazilian college students in the usage of Stage 4, and the Brazilian students were slightly higher on Stages 2, 3, and 5 (Biaggio, 1974). The results of this latter comparison seemed to indicate that progression of moral stages was not the same in all cultures since the Brazilian subjects did better on Stages 2, 3, and 5 but did not on Stage 4, and that the American subjects did better on Stage 4 and not on other stages.

In conclusion, then, the majority of the studies seemed to indicate some cultural differences among similar groups in the sequence of the



moral stages. The following research study was an attempt to hopefully contribute in this area.

## CHAPTER III

### DESIGN AND METHODOLOGY

#### Introduction

The purpose of the present study was to investigate moral judgment in the subjects of both American and Saudi Arabian graduates and undergraduates who participated in the study. That is, the purpose was to investigate the relationship between the subjects' scores on the Defining Issues Test (DIT) and the specific variables as follows:

(1) culture as defined by the above categories, (2) two levels of education: graduate and undergraduate, (3) the rural-urban variable in the Saudi Arabian group, and (4) the temporal variable as defined by the subjects who spent two years or more (long-time group) and those who spent less than two years (short-time group) among the Saudi Arabian group in the United States. A further purpose was to contrast the percentages of moral statements of these groups along the stages in Kohlberg's theory of moral development.

#### Subjects

Eighty American and Saudi Arabian students at the Oklahoma State University, Stillwater campus, participated as volunteers in the study. The subjects in the American group were 20 graduate and 20 undergraduate students from both sexes. In the Saudi Arabian group the subjects were

19 graduate and 21 undergraduate students and both groups were all male students with an average age of 28 in both groups.

### Procedure

The subjects were administered the Defining Issues Test (DIT), which is described below. Each subject was given a copy of the DIT such as the one in Appendix A. The subjects were asked to follow the instructions given in the test and the example illustrated on pages 1 and 2 in the test. The instructions and the example indicated that subjects had to read each one of the six moral situation stories, then consider each one of twelve statements given in the test for each moral situation and rate its degree of importance on a five-point rating scale, and finally choose the four most important statements and rank them as his first, second, third, and fourth choice. The rating-scale and the ranking procedure are illustrated in the example given in the test (see Appendix A).

The scores of subjects were analyzed using two types of response measures. One was the p-scores which were the total scores of subjects on Stages 5 and 6. The other response measure was the percentages of statements made by subjects at each stage from Stage 2 through 6. The p-scores were considered here for both individuals and groups but the percentages of statements were considered here in terms of group percentages. These group percentages were obtained by totaling the raw scores of each group at each stage and dividing the averages of these raw scores by 60 which was the total number of weights given to the four rankings in all six moral situations included in the DIT.

The p-scores were analyzed by biserial correlation coefficient.

First, the correlation value was obtained by the formula:

$$r_b = \frac{\bar{X}_p - \bar{X}_q}{\sigma_x} \frac{pq}{y}$$

Then, the obtained biserial correlation value was tested for significance at .05 using the following formula

$$Z = \frac{r_b - \bar{r}_b}{s_{r_b}} \quad \text{where } s_{r_b} = \frac{1}{\sqrt{N}} \left( \frac{\sqrt{pq}}{y} \right)$$

The obtained Z values were referred to the critical value of 1.96.

The percentages of moral statements made by each two comparable groups were contrasted along the stages. The percentages were illustrated graphically in four figures as pertinent to each two comparable groups.

#### The Instrument

The Defining Issues Test (DIT) was a questionnaire based on Kohlberg's moral development theory which was presented in Chapter I in this dissertation. That is, the DIT was designed to test moral judgments of subjects along the lines elaborated by Kohlberg. Each moral situation in the test was presented in a story. There were twelve issue statements for each moral situation. The subjects were asked to give some personal information as to his name, sex, age, major, school, and campus. Also, the subjects in the Saudi Arabian group were asked to give information about the date of arrival in the U.S.A. and whether they came from a city or a village in their home country.

In addition to the personal information, some instructions and an example were presented on pages 1 and 2. These instructions and the

example showed how subjects should respond to the questionnaire. That is, they were instructed to read each moral situation story, then consider each one of twelve statements which followed each story and rate its degree of importance on a five-point rating scale, and finally choose four most important statements and rank them as the first, second, third, and fourth choice by putting the number of statement in the list in the space provided on the right of one of the four ranks.

The procedure of scoring subjects was given in the Manual for the Defining Issues Test (Rest, 1974) and would be described briefly as follows:

1. A data sheet was prepared for each subject. An example of this data sheet is presented in Appendix B.
2. The four rankings at the bottom of the test page were considered by referring the number of the statement at each one of the ranks to a special chart given in the manual so as to find the statement stage and then to enter the appropriate weight given to each rank in the corresponding stage on the data sheet. The weights given to the four ranks were as follows: 4 points to the first choice, 3 points to the second choice, 2 points to the third choice, and 1 point to the fourth choice. The chart of finding the statement stage is illustrated in Appendix C. The procedure of finding the statement stage and entering its weight points in the corresponding stage in the data sheet was followed for each subject in all moral situations given in the DIT.
3. The weight points in the subject's data sheet were totalled for each stage.

4. In the subject's data sheet, there was a column for the p-scores. In this column, the total weight points at Stages 5A, 5B, and 6 for each moral situation were entered and summed up to give a total p-score for each subject.
5. The percentages of statements for each group were obtained by dividing the group average of raw scores at each stage by .60 which was the total weights given to the four values for all the six moral situations in the DIT.

#### Validity and Reliability of the DIT

Some information as to both the validity and reliability of the DIT was given by Rest (1974) in the manual for the Defining Issues Test. On the first hand, information about the construct validity of the DIT was not complete since not all techniques for securing this information had been used. Among the various techniques for collecting information on construct validity such as age differentiation, correlation with other similar tests, factor analysis, internal consistency, effect of experimental variables on test scores and convergent and discriminant validation, only age differentials have been used. Using this technique, Rest (1974) cited a study which compared different age groups: junior high, senior high, college, and graduate students. They found that the p-scores of these groups clearly differentiated among the groups. The older the subject, the higher his p-scores. The difference among the four groups was tested for significance in a one-way analysis of variance and the results demonstrated a level of statistical significance at .01. Also, p-scores were correlated with age and the correlation coefficient reached .62. On the other hand, the reliability of

the DIT was the consistency of the scores obtained by the same individuals when they were administered the test on different occasions, with different sets of equivalent items or under other variable examining conditions (Anastasi, 1968). In one study cited by Rest (1974), 28 ninth graders were given the DIT two weeks apart and the correlation coefficient of their  $\bar{p}$ -scores was .81. McGeorge (cited in Rest, 1974) reported a correlation coefficient of .65 for 47 first year undergraduates who were given DIT 18 days apart.

In summary, the above information on the validity and reliability of the DIT was not sufficient since the above correlation coefficients for both validity and reliability have not been tested for significance. Thus, more information is needed on these two major aspects of educational measurement as far as the DIT is concerned.

## CHAPTER IV

### THE RESULTS OF THE STUDY

The analysis of data was based upon two types of response measures: one was the p-score, which was the total sum of the subjects' scores on both Stage 5 and Stage 6 and the other was the percentage of statements made by each group on each stage. The percentages were computed by obtaining the averages of statements for each group and dividing these averages by 60. The p-scores were analyzed by the biserial correlation coefficient. This method was used to test for significance the relationship between the subjects' scores on the DIT and the four variables investigated in this study: culture, education in all of the sample, rural-urban variable, and length of time spent in the U.S.A. by the members of the Saudi Arabian group. The percentage response measure was used to contrast the relative percentages of moral development of each comparable group. The report of the results is organized according to the above variables as follows.

#### The Culture Variable

The results of the biserial correlation made on the p-scores of the American and Saudi Arabian groups on the DIT were illustrated in Table I. The obtained correlation value was .63 and this value was significant at .05. That is, the z-value obtained from this correlation value was 4.50 which was greater than the critical value of z at .05,



TABLE I  
SUMMARY OF THE ANALYSIS OF THE BISERIAL CORRELATION  
MADE ON THE P-SCORES OF THE GROUPS

	rb	z	p	.05
Culture	.63	4.50	*	
Education in all sample	.38	2.71	*	
American Education	.51	2.55	*	
Saudi Arabian Education	.29	1.45	-	
Rural-urban variable	.39	1.86	-	
Temppral variable	.07	.35	-	

which was 1.96. The mean of the American group was 25.58 and the variance and standard deviation respectively were 75.64 and 8.70. On the other hand, the mean of the Saudi Arabian group on the p-scores was 16.95 with a variance of 31.85 and a standard deviation of 5.64. These statistical summaries are presented in Table II.

The contrast of the percentages of moral statements made by these two groups indicated that the American group scored higher on both Stages 5 and 6 than the Saudi Arabian group. On the other hand, the Saudi Arabian group scored higher on other stages than the American group. Also, the percentages, as illustrated in Table III and Figure 1, showed that Stage 5 was salient in the American group and Stage 4 was salient in the Saudi Arabian group.

#### The Education Variable

The average p-scores of all graduates and undergraduates in the sample were correlated. The obtained biserial correlation coefficient value was .38 and the z value of this correlation was 2.71, which was greater than the critical value of 1.96 for significance at .05. These results were demonstrated in Table I. The mean of all graduate groups was 23.87 with a variance of 76.86 and a standard deviation of 8.77. The mean of the undergraduate group was 18.78 and the variance was 55.75 with a standard deviation of 7.47. These summaries are contained in Table II. The percentages of moral statements made by both the graduates and undergraduates in the total sample are presented in Table III and Figure 2. These percentages indicated that Stage 4 was salient in both groups. Stage 5 was more salient in the graduate than the undergraduate group. Stage 6 was also higher in the graduate than

TABLE II  
SUMMARY OF THE MEANS, VARIANCES, AND STANDARD  
DEVIATIONS OF THE GROUPS

	N	$\bar{X}$	$S^2$	SD
All sample	80	21.26	72.57	8.52
All Americans	40	25.58	75.64	8.70
All Saudi Arabians	40	16.95	31.85	5.64
All graduates	39	23.87	76.86	8.77
All undergraduates	41	18.78	55.75	7.47
American graduates	20	29.15	55.63	7.46
American undergraduates	20	22.00	70.60	8.40
Saudi Arabian graduates	19	18.32	38.70	6.22
Saudi Arabian undergraduates	21	15.71	22.44	4.74
Saudi Arabian city group	27	18.11	35.40	5.95
Saudi Arabian village group	13	14.54	15.70	3.99
Saudi Arabian long-time	20	17.25	36.49	6.04
Saudi Arabian short-time	20	16.65	27.03	5.20

TABLE III  
THE PERCENTAGES OF STATEMENTS MADE BY  
THE GROUPS AT EACH STAGE

Group	Stages:	2	3	4	5	6
All American		.05	.15	.29	.35	.08
All Saudi Arabian		.08	.21	.34	.20	.07
All graduates		.05	.16	.31	.31	.09
All undergraduates		.08	.19	.32	.25	.06
Saudi Arabian city group		.07	.19	.35	.22	.08
Saudi Arabian village group		.08	.25	.31	.18	.05
Saudi Arabian long-time		.08	.20	.35	.21	.07
Saudi Arabian short-time		.08	.30	.33	.21	.07

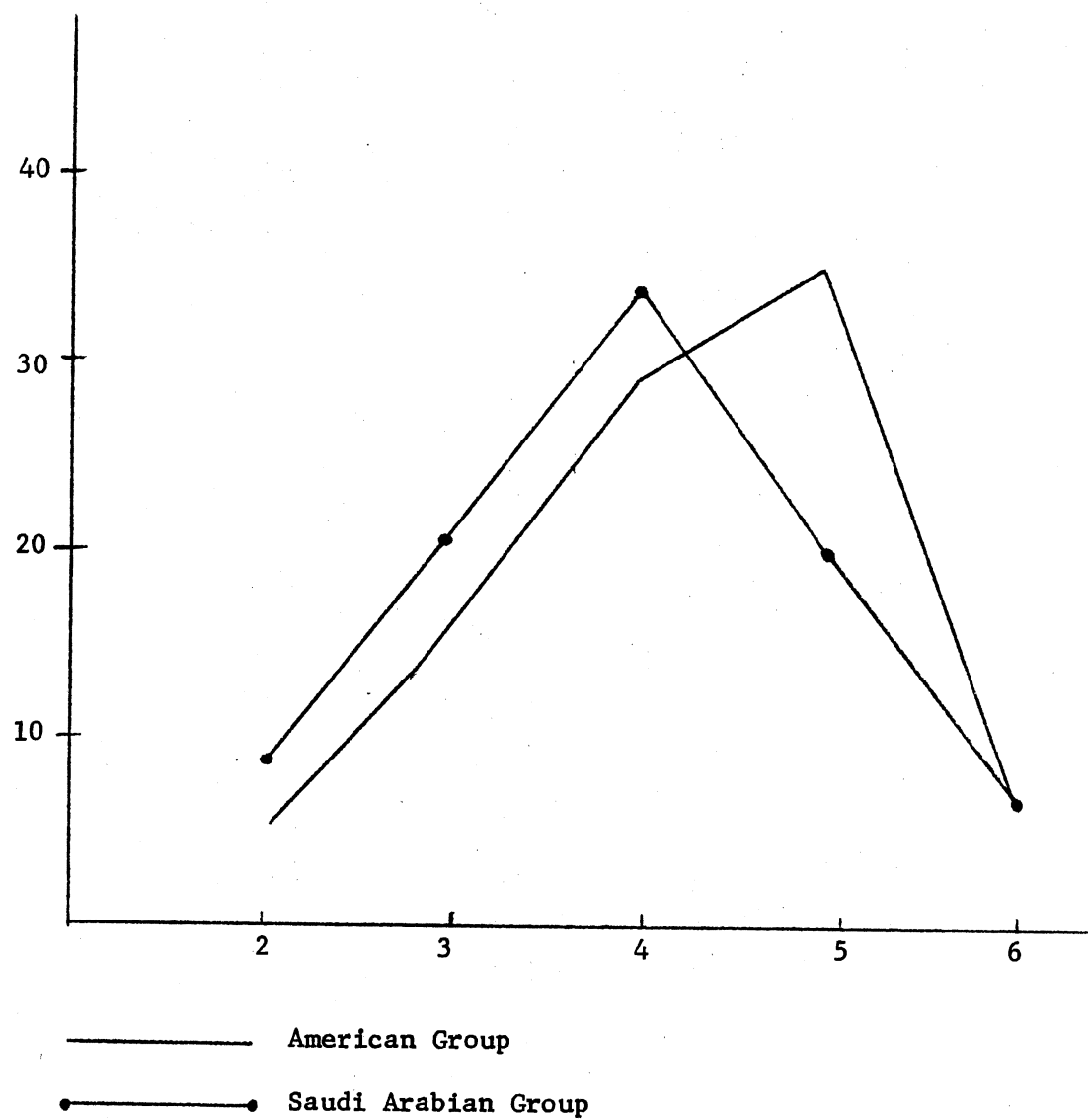


Figure 1. The Percentages of Moral Statements Made by Both the American Group and the Saudi Arabian Group on Each Stage

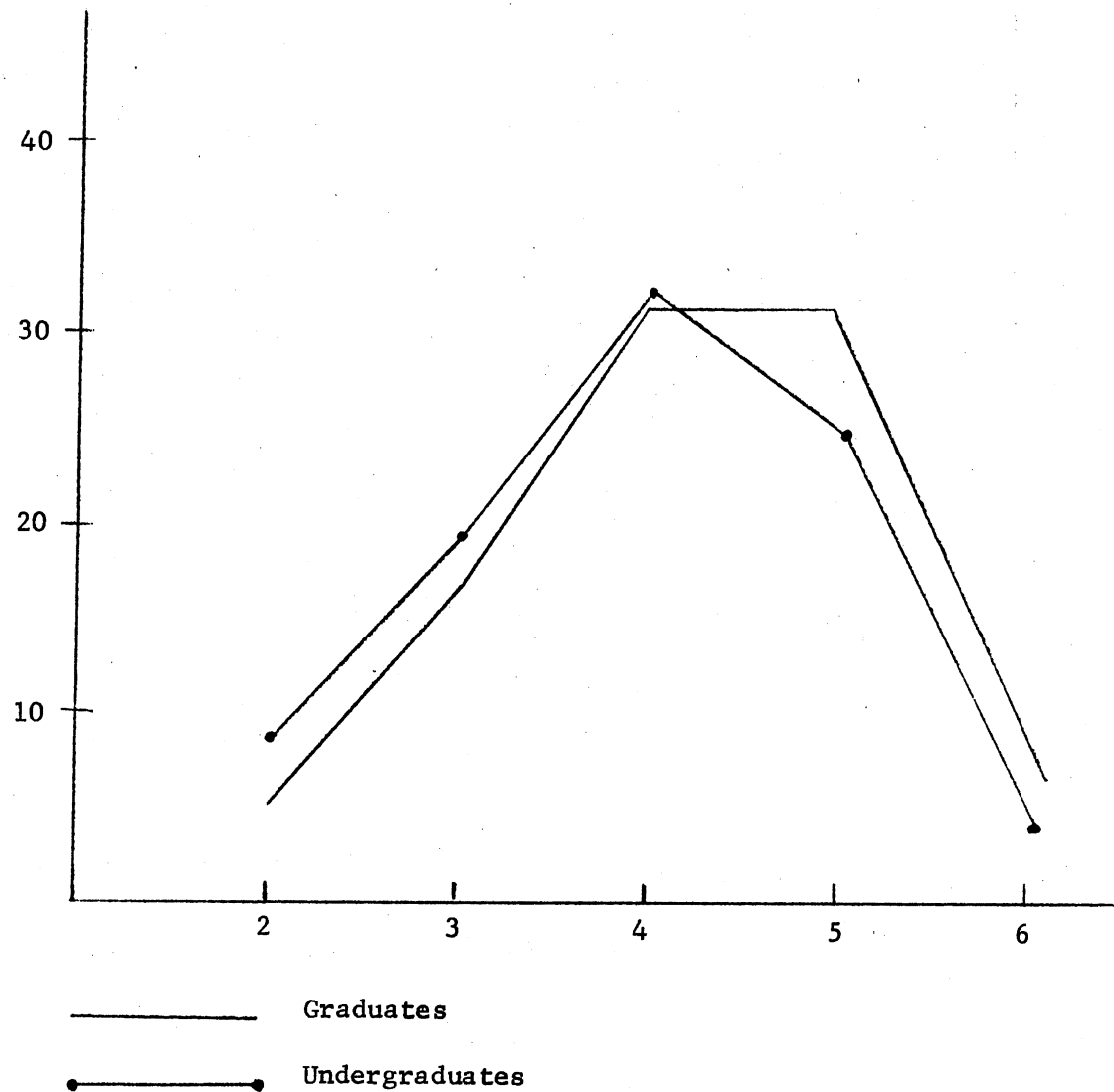


Figure 2. The Percentage of Moral Statements Made by the Graduate and Undergraduate Groups in the Sample on Each Stage

the undergraduate group. The undergraduate group was superior on other stages.

#### The Education Variable in the American Group

The scores of the American group were categorized into two groups: graduate and undergraduate. As Table I indicated, the obtained biserial correlation coefficient value was .51 and that this value was significant at .05 since the z-value of this correlation turned out to be 2.55 which was greater than the z-critical value of 1.96. The mean of the American graduate group on the p-scores was 29.15. The variance was 55.63, and the standard deviation was 7.46. These statistic values for the American undergraduates were 22, 70.6, and 8.40, respectively. These summaries were presented in Table II.

#### The Education Variable in the Saudi Arabian Group

The p-scores on the DIT of the Saudi Arabian graduate and undergraduate groups were correlated using the biserial correlation coefficient method. As presented in Table I, the results indicate that the obtained correlation value of .29 was not significant at .05. That is, the z-value of this correlation was 1.46, which was less than the critical value of z, 1.96.

The mean of the Saudi Arabian graduate group was 8.32, the variance was 38.7, and the standard deviation was 6.22. The mean of the p-scores for the undergraduates in the Saudi Arabian group was 15.71, the variance was 22.44, and the standard deviation was 4.74. These statistics are illustrated in Table II.

### The Rural-Urban Variable

A similar analysis as above was used on the rural-urban variable in the Saudi Arabian group. This variable, as mentioned before, was defined by the subjects who lived in a city or a village in Saudi Arabia. The obtained correlation value was .39 and the z-value of this correlation was 1.81, which was less than the critical value of significance at .05, 1.96. That is, the relationship between this variable and the subject scores of these two groups was not significant at .05. These results are presented in Table I. The mean of the city group on the p-scores was 18.11 and the variance was 35.40 and the standard deviation was 5.95. The corresponding statistics for the village group were 14.54, 15.90, and 3.99, respectively. These above summaries are illustrated in Table II.

Finally, the percentages of moral statements made by both the city and village groups were presented in Table II and Figure 3. These percentages indicated that Stage 4 was the highest in the hierarchy and that the city group was superior over the village group on this stage as well as on Stages 5 and 6. The village groups, on the other hand, were superior on Stages 3 and 2.

### The Temporal Variable

This variable was defined, as above, by the subjects in the Saudi Arabian group who spent less than two years (the short-time group) and who spent two years or more (the long-time group) in the U.S.A. The obtained correlation of the p-scores of these two groups was .07 and the results of testing this value for significance at .05 was that there



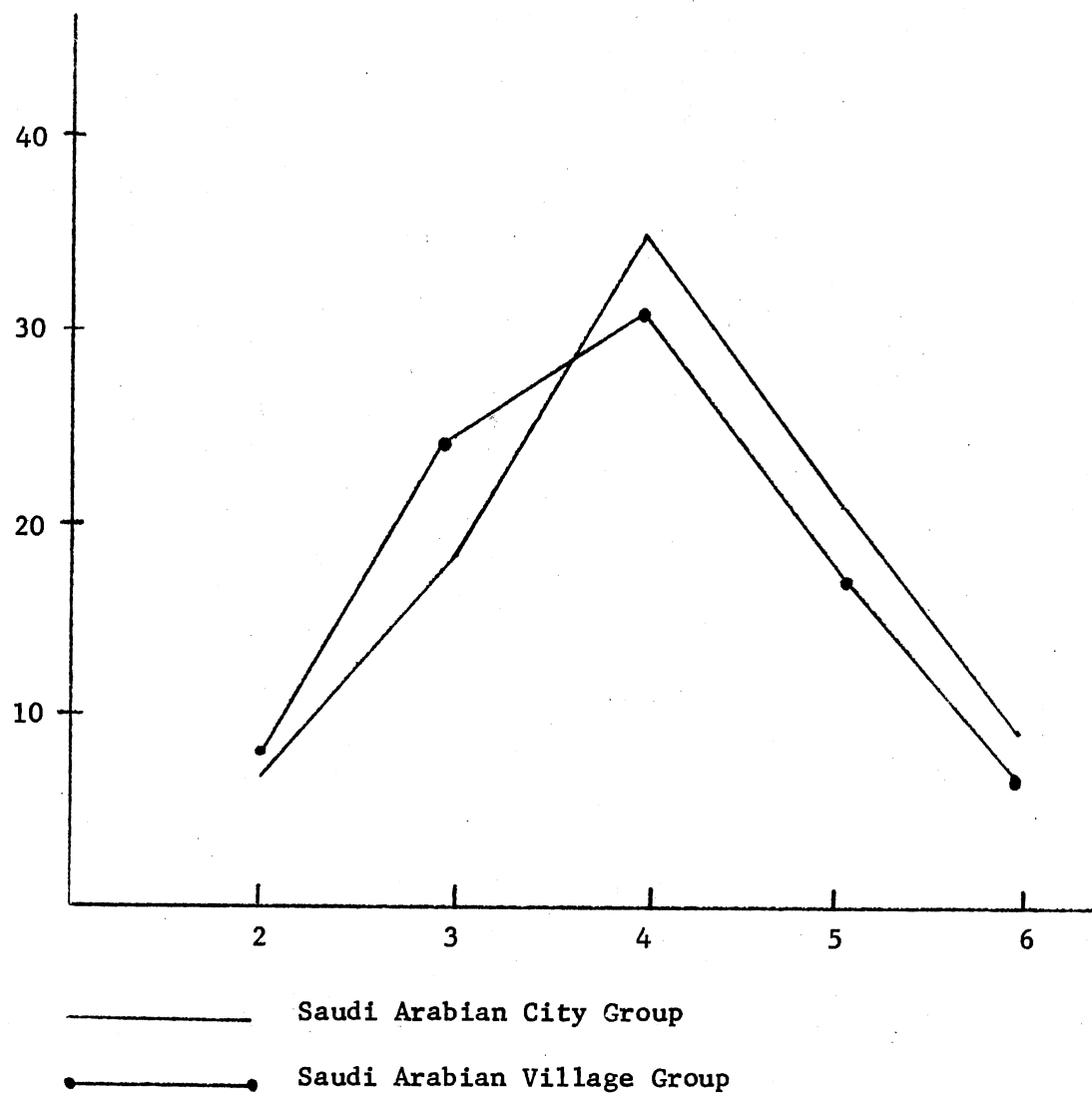


Figure 3. The Percentages of Moral Statements Made by Both the Saudi Arabian City and Village Groups on Each Stage

was no significant relationship between this variable and the scores of these groups on DIT. That is, as shown in Table I, the z-value of the obtained correlation value was .35, which was less than the critical value of the z at .05, 1.96. The mean of the p-scores in the long-time group was 17.25, the variance was 36.49, and the standard deviation was 6.04. Similarly, the mean of the short-time group was 16.65, the variance was 27.03, and the standard deviation was 5.20. These summaries are presented in Table II.

The percentages of moral statements at each stage are illustrated in Table III and Figure 4. These percentages indicated that the long-time group was superior over the short-time group on Stage 4 and that both groups scored equally on both States 5 and 6. The short-time group, in turn, was superior over the long-time group on Stage 3. On Stage 2, both groups scored equally.

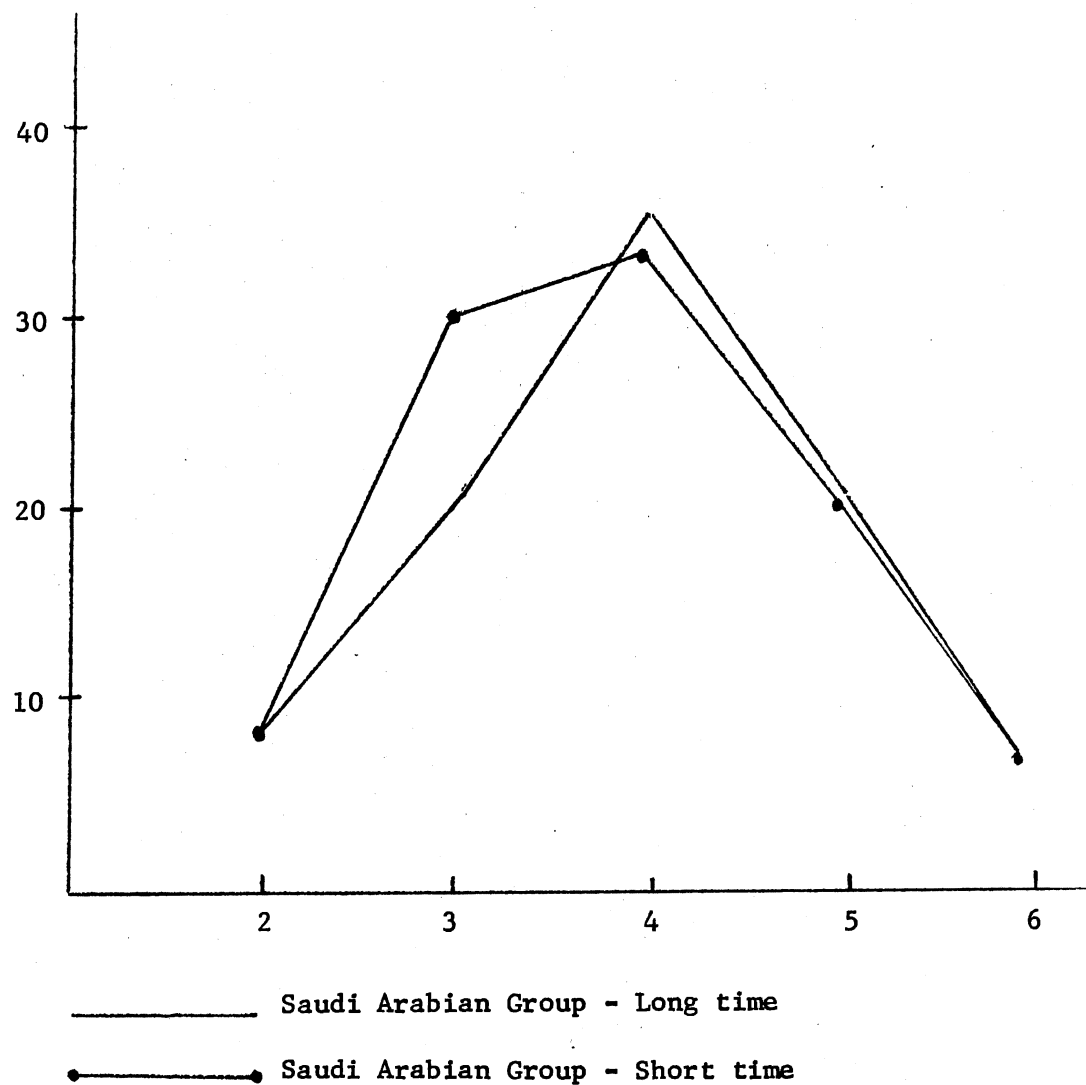


Figure 4. Percentages of Moral Statements Made by Both Saudi Arabians Who Spent a Long Time and Who Spent a Short Time in the U.S.A.

## CHAPTER V

### DISCUSSION AND CONCLUSIONS

The main purpose of this dissertation was to explore any direction of relationship between the subject's scores on the DIT and the following variables: (1) culture as operationally defined by American and Saudi Arabian categories, (2) two levels of education, graduate and undergraduate. Also, in the Saudi Arabian group, two more variables were investigated: The rural-urban variable and the temporal variable. The first of these latter variables was defined by the subjects in the Saudi Arabian group who came from a city or a village; the second variable was defined arbitrarily by those who spent two years or more and those who spent less than two years in the U.S.A. A second purpose was to examine the relative percentages of moral development by all comparable groups by contrasting the percentages of moral statements for each two comparable groups on each stage. The following discussion is organized along these purposes and the above variables are considered in this context.

#### Relationships

For the purpose of investigating any significant relationship between the subjects' scores on the DIT and the above mentioned variables, the biserial correlation method was used. The results, as reported in the previous chapter, indicated the following findings.

### The Culture Variable

From the results of testing the obtained correlation between the subjects' scores on the DIT and the two categories of culture, American and Saudi Arabian, the finding was that culture, as defined here, had a significant relationship with the Scores on the DIT. Beyond indicating the relationship, the results were not expected to lead to any cause-effect relationship. That is, the findings indicated that the relationship existed which called attention to more investigation as to the nature of this relationship. Below, more findings were discussed concerning the progression of moral development in the subjects of both cultures.

### The Education Variable

Two levels of education were considered here, graduate and undergraduate. This education variable was investigated here to explore any significant relationship between this variable and the scores of the subjects in all of the sample on one hand and the scores of the Saudi Arabian group on the other. The results of the correlational analysis as reported in the previous chapter, indicated that there was a significant relationship between the total graduate and undergraduate groups, that there was a significant relationship between the American graduates and undergraduates, and finally, that there was no significant relationship between the graduates and undergraduates in the Saudi Arabian group on the DIT. The lack of a significant relationship between the Saudi Arabian graduate and undergraduate groups could be explained as due to the lack of a maturational growth difference since both groups had an age average of 28.

Thus, it could be concluded from the above findings that the scores of subjects who participated in the study were not independent from the two levels of their education, namely graduate and undergraduate. However, the nature of this relationship remains to be an interesting topic for further research.

#### The Rural-Urban Variable

The results of testing for significance, the relationship between this variable and the subjects' scores on the DIT among the Saudi Arabian group, did not indicate any significant relationship. Thus, it could be concluded that the city and village groups' scores on the DIT were independent from the rural-urban variable.

#### The Temporal Variable

The relationship between those who spent two years or more in the U.S.A. (long-time group) and those who spent less than two years (short-time group) among the Saudi Arabians was not significant. The conclusion was that the scores of the long-time and short-time groups among the Saudi Arabian subjects were independent from the temporal variable.

#### Percentages of Moral Judgments

For the purpose of discussing the percentages of moral judgments made by each comparable group, the contrast of the percentages of moral statements at each stage was considered here for each variable.

### The Culture Variable

The results of the contrast of percentages of moral statements made by the two cultural groups on each stage indicated that Stage 5 was salient among the American group and Stage 4 was salient among the Saudi Arabian group. Stage 6 was also higher among the American group than the Saudi Arabian group. Thus, since the p-scores, which were the total of both Stages 5 and 6, were the response measures in the above correlation analysis, the significant relationship would be more appreciated from this look at the contrast of percentages.

### The Education Variable

The results of the contrast of percentages of moral statements made by both graduate and undergraduate groups, as discussed in Chapter IV, indicated that the graduate group was superior on Stages 5 and 6, that both groups scored about equal on Stage 4 and that the undergraduate group was superior on Stages 2 and 3. These results made it possible to understand the significant relationship which had been reported between this variable and the subjects' scores on the DIT. That is, since the analysis of this relationship was based upon the p-scores which were the total of the subjects' scores on Stages 5 and 6, and since the graduate group had higher percentages of statements on these two stages, the conclusion that subjects' scores of the graduate and undergraduate groups were not independent of their level of education was more meaningful. Thus, the educational level as investigated here, had contributed in the development of moral judgements of the subjects. However, it remained for further research to investigate this

relationship and to identify what possible variables that might be concerned with the relationship.

#### The Rural-Urban Variable

The contrast of the percentages of moral statements made by the city and village groups among the Saudi Arabian subjects showed that their scores on the DIT were about equal along the stages of moral development. This was in agreement with the findings reported earlier about the lack of significant relationships between the scores of these two groups and the rural-urban variable. Thus, the contrast of the percentages of moral statement made by both city and village groups confirmed the conclusion that the scores of these two groups were independent from the rural-urban variable at the level of significance, .05.

#### The Temporal Variable

Similarly, the contrast of the percentages of moral statements of both the long-time and short-time groups indicated that their percentages were about equal. This, also, was consistent with the above findings that there was no significant relationship between the scores of these two groups on the DIT and the temporal variable. Thus, the contrast of these percentages confirmed the conclusion that the scores of the long-time and short-time groups were independent from the temporal variable.



### Conclusions

From the above discussion of the results of this study, the following conclusions were derived:

1. That the culture variable, as defined here by the American and Saudi Arabian, was not independent from the subjects' scores on the DIT. That is, the culture variable had contributed to the scores of subjects on the DIT.
2. The two values of the culture variable, the American and Saudi Arabian, had different percentages of moral statements along the stages of moral development and that, for instance, Stage 5 was salient among the American group and Stage 4 was salient among the Saudi Arabian group.
3. The educational levels variable, as defined here by the graduate and undergraduate, had a significant relationship with the scores on the DIT and thus the scores of the graduate and undergraduate groups were not independent from this variable.
4. The rural-urban variable, as defined here by the city and village groups among the Saudi Arabian subjects, had no significant relationship with the scores of these two groups on the DIT, and thus the conclusion was that their scores were independent from this variable.
5. The temporal variable, as defined here by the length of time spent in the U.S.A. by the Saudi Arabian subjects, had no significant relationship with the scores of the long-time and short-time groups on the DIT. Thus the conclusion was that their scores were independent from this temporal variable.

## CHAPTER VI

### SUMMARY, IMPLICATIONS, AND RECOMMENDATIONS

#### Summary

A cross-cultural study was conducted for the purpose of investigating some relationships about moral judgments as developed in Kohlberg's theory and tested by the Defining Issues Test (DIT). That is, some specific hypotheses were formulated and tested for significance which had to do with the following variables: (1) culture as defined by the American and Saudi Arabian, (2) two levels of education, graduate and undergraduate, (3) the rural-urban variable in the Saudi Arabian group, and (4) the length of time spent by the Saudi Arabian group in the U.S.A.

The subjects were 80 graduate and undergraduate students from the Oklahoma State University, Stillwater campus. Forty of the subjects were American and forty were from Saudi Arabia.

The procedure used in this study consisted of the following: The subjects were given the DIT, which was a questionnaire designed to test the moral judgments of subjects. This questionnaire had 12 issue statements for each one of the six moral situations. The subject was asked to read each story, which told the moral situation, and then rated the 12 issue statements according to their degree of importance. Also,

subject was asked to choose among the 12 issue statements that he rated, the four most important and rank them according to his first, second, third, and fourth choice.

The response measures used in the analysis of data were two types: The p-scores, which were the total sum of both Stages 5 and 6 and the percentage of moral statements made by each group on each stage. These percentages were obtained by dividing the group means on each stage by 60, which was the total number of the weights given to the four choices in the test. The p-scores were analyzed using the biserial correlation coefficient.

The results of the analysis of data were reported in Chapter IV. From these results the following findings were indicated:

1. There was a significant relationship between culture as defined by the American and Saudi Arabian and the scores on the DIT at .05.
2. That Stage 5 was salient in the American group and that Stage 4 was salient in the Saudi Arabian group and that Stage 6 was higher in the American group than in the Saudi Arabian group.
3. The education variable as defined by the two levels of graduate and undergraduate in the subjects, was found to have a significant relationship at .05.
4. There was no significant relationship between the city and village groups among the Saudi Arabians and their scores on DIT at .05.
5. Finally, the length of time spent by the subjects in the

Saudi Arabian group in the U.S.A. did not have a significant relationship with their scores on the DIT at .05.

#### Implications

The above findings from this study had many implications. One implication was that since there was a significant relationship between culture as defined in this context and the subjects' scores on the DIT, one would expect that cultural differences existed in the development of moral judgments. Another implication from the findings of the study was that since the educational levels of graduate and undergraduate were found to be related to the scores of subjects on the DIT, educators were urged to give more emphasis in school programs on moral education. Also, the development of moral judgments as viewed by Kohlberg and others as an interaction between the individual and his environment should be considered in moral education programs. Teachers and other educators who were involved in the educational process should be positive agents in facilitating the interactional course of moral development of their students.

#### Recommendations

The above indication that cultures differ in their contribution to moral development and that it is possible that some favorite conditions might be critical variables in this difference, opens a promising area of research on moral development. Thus, extensive research is needed to identify the critical variables that prove favorable to moral development. This recommendation may be extended to the realm of education in schools. That is, research is needed to identify the

favorable conditions in moral education. Also, the role of the teacher in this education should be viewed not only as setting an ideal example to his students but also as an active agent who would confront his students and challenge them with moral issues which might stimulate their potential.

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APPENDIX A

THE DEFINING ISSUES TEST USED IN THIS  
STUDY AND TITLED "OPINIONS ABOUT  
SOCIAL PROBLEMS"

# OPINIONS ABOUT SOCIAL PROBLEMS

This questionnaire is aimed at understanding how people think about social problems. Different people often have different opinions about questions of right and wrong. There are no "right" answers in the way that there are right answers to math problems. We would like you to tell us what you think about several problem stories. The papers will be fed to a computer to find the average for the whole group, and no one will see your individual answers

Please give us the following information:

Name \_\_\_\_\_ female  
 Age \_\_\_\_\_ Class and Major \_\_\_\_\_ male  
 School \_\_\_\_\_ Arrival in U.S.A. \_\_\_\_\_  
 Campus \_\_\_\_\_ Place of Stay at Home: Village \_\_\_\_\_ City \_\_\_\_\_

In this questionnaire you will be asked to give your opinions about several stories. Here is a story as an example. Read it, then turn the page.

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. On the next page there is a list of some of these questions.

If you were Frank Jones, how important would each of these questions be in deciding what car to buy?

## PART A. (SAMPLE)

On the left hand side of the page check one of the spaces by each question that could be considered.

- | GREAT importance | MUCH importance | SOME importance | LITTLE importance | NO importance |  |
|------------------|-----------------|-----------------|-------------------|---------------|--|
| —                | —               | —               | —                 | ✓             | 1. Whether the car dealer was in the same block where Frank lives.                   |
| ✓                | —               | —               | —                 | —             | 2. Would a <u>used</u> car be more economical in the long run than a <u>new</u> car. |
| —                | —               | ✓               | —                 | —             | 3. Whether the color was green, Frank's favorite color.                              |
| —                | —               | —               | —                 | ✓             | 4. Whether the cubic inch displacement was at least 200.                             |
| ✓                | —               | —               | —                 | —             | 5. Would a large, roomy car be better than a compact car.                            |
| —                | —               | —               | —                 | ✓             | 6. Whether the from connibillies were differential.                                  |

## PART B. (SAMPLE)

From the list of questions above, select the most important one of the whole group. Put the number of the most important question on the top line below. Do likewise for your 2nd, 3rd, and 4th most important choices.

Most important	<u>5</u>
Second most important	<u>2</u>
Third most important	<u>3</u>
Fourth most important	<u>1</u>

## HEINZ AND THE DRUG

In Europe a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid \$200 for the radium and charged \$2000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife.

Should Heinz steal the drug? (Check one)

☐ Should steal it

☐ Can't decide

☐ Should not steal it

GREAT importance  
 MUCH importance  
 SOME importance  
 LITTLE importance  
 NO importance

## HEINZ STORY

On the left hand side of the page  
 check one of the spaces by each ques-  
 tion to indicate its importance.

- |   |   |   |   |   |  |
|---|---|---|---|---|--|
| — | — | — | — | — | 1. Whether a community's laws are going to be upheld.  |
| — | — | — | — | — | 2. Isn't it only natural for a loving husband to care so much for his wife that he'd steal?                              |
| — | — | — | — | — | 3. Is Heinz willing to risk getting shot as a burglar or going to jail for the chance that stealing the drug might help? |
| — | — | — | — | — | 4. Whether Heinz is a professional wrestler, or has considerable influence with professional wrestlers.                  |
| — | — | — | — | — | 5. Whether Heinz is stealing for himself or doing this solely to help someone else.                                      |
| — | — | — | — | — | 6. Whether the druggist's rights to his invention have to be respected.  |
| — | — | — | — | — | 7. Whether the essence of living is more encompassing than the termination of dying, socially and individually.          |
| — | — | — | — | — | 8. What values are going to be the basis for governing how people act towards each other.                                |
| — | — | — | — | — | 9. Whether the druggist is going to be allowed to hide behind a worthless law which only protects the rich anyhow.       |
| — | — | — | — | — | 10. Whether the law in this case is getting in the way of the most basic claim of any member of society.                 |
| — | — | — | — | — | 11. Whether the druggist deserves to be robbed for being so greedy and cruel.  |
| — | — | — | — | — | 12. Would stealing in such a case bring about more total good for the whole society or not.                              |

From the list of questions above, select the four most important:

Most important \_\_\_\_\_  
 Second most important \_\_\_\_\_  
 Third most important \_\_\_\_\_  
 Fourth most important \_\_\_\_\_

## STUDENT TAKE-OVER

At Harvard University a group of students, called the Students for a Democratic Society (SDS), believe that the University should not have an army ROTC program. SDS students are against the war in Viet Nam, and the army training program helps send men to fight in Viet Nam. The SDS students demanded that Harvard end the army ROTC training program as a university course. This would mean that Harvard students could not get army training as part of their regular course work and not get credit for it towards their degrees.

Agreeing with the SDS, the Harvard professors voted to end the ROTC program as a university course. But the President of the University stated that he wanted to keep the army program on campus as a course. The SDS students felt that the President was not going to pay attention to the faculty vote or to their demands.

So, one day last April, two hundred SDS students walked into the university's administration building and told everyone else to get out. They said they were doing this to force Harvard to get rid of the army training program as a course.

Whould the students have taken over the administration building? (Check one)

☐ Yes, they should take it over

☐ Can't decide

☐ No, they should not take it over

GREAT importance  
MUCH importance  
SOME importance  
LITTLE importance  
NO importance

## STUDENT TAKE-OVER

- |   |   |   |   |   |  |
|---|---|---|---|---|--|
| — | — | — | — | — | 1. Are the students doing this to really help other people or are they doing it just for kicks.                        |
| — | — | — | — | — | 2. Do the students have any right to take over property that doesn't belong to them                                    |
| — | — | — | — | — | 3. Do the students realize that they might be arrested and fined, and even expelled from school.                       |
| — | — | — | — | — | 4. Would taking over the building in the long run benefit more people to a greater extent.                             |
| — | — | — | — | — | 5. Whether the president stayed within the limits of his authority in ignoring the faculty vote.                       |
| — | — | — | — | — | 6. Will the takeover anger the public and give all students a bad name.  |
| — | — | — | — | — | 7. Is taking over a building consistent with principles of justice.  |
| — | — | — | — | — | 8. Would allowing one student take-over encourage many other student take-overs.                                       |
| — | — | — | — | — | 9. Did the president bring this misunderstanding on himself by being so unreasonable and uncooperative.                |
| — | — | — | — | — | 10. Whether running the university ought to be in the hands of a few administrators or in the hands of all the people. |
| — | — | — | — | — | 11. Are the students following principles which they believe are above the law.  |
| — | — | — | — | — | 12. Whether or not university decisions ought to be respected by students.   |

From the list of questions above, select the four most important:

Most important \_\_\_\_\_

Second most important \_\_\_\_\_

Third most important \_\_\_\_\_

Fourth most important \_\_\_\_\_



## ESCAPED PRISONER

A man had been sentenced to prison for 10 years. After one year, however, he escaped from prison, moved to a new area of the country, and took on the name of Thompson. For 8 years he worked hard, and gradually he saved enough money to buy his own business. He was fair to his customers, gave his employees top wages, and gave most of his own profits to charity. Then one day Mrs. Jones, an old neighbor, recognized him as the man who had escaped from prison 8 years before, and whom the police had been looking for.

Should Mrs. Jones report Mr. Thompson to the police and have him sent back to prison? (Check one)

- ☐ Should report him
- ☐ Can't decide
- ☐ Should not report him

GREAT importance  
 MUCH importance  
 SOME importance  
 LITTLE importance  
 NO importance

# ESCAPED PRISONER

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| — | — | — | — | — | 1. Hasn't Mr. Thompson been good enough for such a long time to prove he isn't a bad person?                    |
| — | — | — | — | — | 2. Everytime someone escapes punishment for a crime, doesn't that just encourage more crime?                    |
| — | — | — | — | — | 3. Wouldn't we be better off without prisons and the oppression of our legal system?                            |
| — | — | — | — | — | 4. Has Mr. Thompson really paid his debt to society?  |
| — | — | — | — | — | 5. Would society be failing what Mr. Thompson should fairly expect?   |
| — | — | — | — | — | 6. What benefits would prisons be apart from society, especially for a charitable man?                          |
| — | — | — | — | — | 7. How could anyone be so cruel and heartless as to send Mr. Thompson to prison?                                |
| — | — | — | — | — | 8. Would it be fair to all the prisoners who had to serve out their full sentences if Mr. Thompson was let off? |
| — | — | — | — | — | 9. Was Mrs. Jones a good friend of Mr. Thompson?  |
| — | — | — | — | — | 10. Wouldn't it be a citizen's duty to report an escaped criminal, regardless of the circumstance.              |
| — | — | — | — | — | 11. How would the will of the people and the public good best be served?  |
| — | — | — | — | — | 12. Would going to prison do any good for Mr. Thompson or protect anybody?                                      |

From the list of questions above, select the four most important?

Most important \_\_\_\_\_

Second most important \_\_\_\_\_

Third most important \_\_\_\_\_

Fourth most important \_\_\_\_\_

## THE DOCTOR'S DILEMMA

A lady was dying of cancer which could not be cured and she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of pain-killer like morphine would make her die sooner. She was delirious and almost crazy with pain, and in her calm periods, she would ask the doctor to give her enough morphine to kill her. She said she couldn't stand the pain and that she was going to die in a few months anyway.

What should the doctor do? (Check one)

- ☐ He should give the lady an overdose that will make her die
- ☐ Can't decide
- ☐ Should not give the overdose

GREAT importance	MUCH importance	SOME importance	LITTLE importance	NO importance	
—	—	—	—	—	1. Whether the woman's family is in favor of giving her the overdose or not.
—	—	—	—	—	2. Is the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her.
—	—	—	—	—	3. Whether people would be much better off without society regimenting their lives and even their deaths.
—	—	—	—	—	4. Whether the doctor could make it appear like an accident.
—	—	—	—	—	5. Does the state have the right to force continued existence on those who don't want to live.
—	—	—	—	—	6. What is the value of death prior to society's perspective on personal values.
—	—	—	—	—	7. Whether the doctor has sympathy for the woman's suffering or cares more about what society might think.
—	—	—	—	—	8. Is helping to end another's life ever a responsible act of cooperation.
—	—	—	—	—	9. Whether only God should decide when a person's life should end.
—	—	—	—	—	10. What values the doctor has set for himself in his own personal code of behavior.
—	—	—	—	—	11. Can society afford to let everybody end their lives when they want to.
—	—	—	—	—	12. Can society allow suicides or mercy killing and still protect the lives of individuals who want to live.

From the list of questions above, select the four most important:

Most important \_\_\_\_\_

Second most important \_\_\_\_\_

Third most important \_\_\_\_\_

Fourth most important \_\_\_\_\_

## WEBSTER

Mr. Webster was the owner and manager of a gas station. He wanted to hire another mechanic to help him, but good mechanics were hard to find. The only person he found who seemed to be a good mechanic was Mr. Lee, but he was Chinese. While Mr. Webster himself didn't have anything against orientals, he was afraid to hire Mr. Lee because many of his customers didn't like orientals. His customers might take their business elsewhere if Mr. Lee was working in the gas station.

When Mr. Lee asked Mr. Webster if he could have the job, Mr. Webster said that he had already hired somebody else. But Mr. Webster really had not hired anybody, because he could not find anybody who was a good mechanic besides Mr. Lee.

What should Mr. Webster have done? (Check one)

- ☐ Should have hired Mr. Lee
- ☐ Can't decide
- ☐ Should not have hired him

GREAT importance	MUCH importance	SOME importance	LITTLE importance	NO importance	WEBSTER
—	—	—	—	—	1. Does the owner of a business have the right to make his own business decisions or not?
—	—	—	—	—	2. Whether there is a law the forbids racial discrimination in hiring for jobs.
—	—	—	—	—	3. Whether Mr. Webster is prejudiced against orientals himself or whether he means nothing personal in refusing the job.
—	—	—	—	—	4. Whether hiring a good mechanic or paying attention to his customers' wishes would be best for his business.
—	—	—	—	—	5. What individual differences ought to be relevant in deciding how society's roles are filled.
—	—	—	—	—	6. Whether the greedy and competitive capitalistic system ought to be completely abandoned.
—	—	—	—	—	7. Do a majority of people in Mr. Webster's society feel like his customers or are a majority against prejudice.
—	—	—	—	—	8. Whether hiring capable men like Mr. Lee would use talents that would otherwise be lost to society.
—	—	—	—	—	9. Would refusing the job to Mr. Lee be consistent with Mr. Webster's own moral beliefs?
—	—	—	—	—	10. Could Mr. Webster be so hard-hearted as to refuse the job, knowing how much it means to Mr. Lee?
—	—	—	—	—	11. Whether the Christian commandment to love your fellow man applied to this case.
—	—	—	—	—	12. If someone's in need, shouldn't he be helped regardless of what you get back from him?

From the list of questions above, select the four most important:

Most important \_\_\_\_\_

Second most important \_\_\_\_\_

Third most important \_\_\_\_\_

Fourth most important \_\_\_\_\_

## NEWSPAPER

Fred, a senior in high school, wanted to publish a mimeographed newspaper for students so that he could express many of his opinions. He wanted to speak out against the war in Viet Nam and to speak out against some of the school's rules, like the rule forbidding boys to wear long hair.

When Fred started his newspaper, he asked the principal for permission. The principal said it would be all right if before every publication Fred would turn in all his articles for the principal's approval. Fred agreed and turned in several articles for approval. The principal approved all of them and Fred published two issues of the paper in the next two weeks.

But the principal had not expected that Fred's newspaper would receive so much attention. Students were so excited by the paper that they began to organize protests against the hair regulation and other school rules. Angry parents objected to Fred's opinions. They phoned the principal telling him that the newspaper was unpatriotic and should not be published. As a result of the rising excitement, the principal ordered Fred to stop publishing. He gave as a reason that Fred's activities were disruptive to the operation of the school.

Should the principal stop the newspaper? (Check one)

- ☐ should stop it
- ☐ Can't decide
- ☐ Should not stop it

GREAT importance	MUCH importance	SOME importance	LITTLE importance	NO importance	
—	—	—	—	—	1. Is the principal more responsible to students or to parents?
—	—	—	—	—	2. Did the principal give his word that the newspaper could be published for a long time, or did he just promise to approve the newspaper one issue at a time?
—	—	—	—	—	3. Would the students start protesting even more if the principal stopped the newspaper?
—	—	—	—	—	4. When the welfare of the school is threatened, does the principal have the right to give orders to students?
—	—	—	—	—	5. Does the principal have the freedom of speech to say "no" in this case?
—	—	—	—	—	6. If the principal stopped the newspaper would he be preventing full discussion of important problems?
—	—	—	—	—	7. Whether the principal's order would make Fred lose faith in the principal
—	—	—	—	—	8. Whether Fred was really loyal to his school and patriotic to his country.
—	—	—	—	—	9. What effect would stopping the paper have on the student's education in critical thinking and judgment?
—	—	—	—	—	10. Whether Fred was in any way violating the rights of others in publishing his own opinions.
—	—	—	—	—	11. Whether the principal should be influenced by some angry parents when it is the principal that knows best what is going on in the school
—	—	—	—	—	12. Whether Fred was using the newspaper to stir up hatred and discontentment.

From the list of questions above, select the four most important:

Most important \_\_\_\_\_

Second most important \_\_\_\_\_

Third most important \_\_\_\_\_

Fourth most important \_\_\_\_\_



APPENDIX B

SUBJECT'S DATA SHEET

### SUBJECT'S DATA SHEET

Stages:

[illegible]

## APPENDIX C

### CHART FOR LOCATING STATEMENT'S STAGE

## CHART FOR LOCATING STATEMENT'S STAGE

Items:

Story:

Heinz

Students

Prisoners

Doctor

Webster

Newspaper

1	2	3	4	5	6	7	8	9	10	11	12
4	3	2	M	3	4	M	6	A	5A	3	5A
3	4	2	5A	5A	3	6	4	3	A	5B	4
3	4	A	4	6	M	3	4	3	4	5B	5A
3	4	A	2	5A	M	3	6	4	5B	4	5A
4	4	3	2	6	A	5A	5A	5B	3	4	3
4	4	2	4	M	5A	3	3	5B	5A	4	3

VITA

Mohamed Abdul-Rahman Ismail

Candidate for the Degree of

Doctor of Education

Thesis: A CROSS-CULTURAL STUDY OF MORAL JUDGMENTS: THE RELATIONSHIP BETWEEN AMERICAN AND SAUDI ARABIAN UNIVERSITY STUDENTS ON THE DEFINING ISSUES TEST

Major Field: Educational Psychology

Biographical:

Personal Data: Born in Ashaigher, Saudi Arabia, September 20, 1935. The son of Mr. and Mrs. Abdul-Rahman A. Ismail, married to Hila Abdul-Rahman in 1961 and the father of Khalid (1962), Mona (1964), Hoda (1966) and Norah (1972).

Education: Graduated from the Saudi Elementary School in Ashaigher in 1954, from the Dar El-Fisker Intermediate School in 1959, from the Yamama Secondary School in Riyadh in 1961. Received the Bachelor of Arts degree from Beirut Arab University in 1968, and in 1972 received Master of Science degree from the University of Wisconsin - Madison. In May, 1976, requirements were completed for the Doctor of Education degree at Oklahoma State University - Stillwater.

Professional Experience: I worked in the office of Imports in the Ministry of Finance and National Economy in Riyadh from 1958 to 1968. The last four years during this period I was on leave to study in Lebanon. In 1969, I transferred my position to the University of Riyadh and was appointed as a T.A. in the Educational Psychology Department.